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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Seventh Session

OF THE

Tower Hill Congress

AND THE

Thirty-Second Session

OF THE

Helena Valley Grove Meeting

HELD AT

Tower Hill, Wis., Aug. 29, 30, 31, 1913

The Program for Friday Evening and the three Saturday sessions is being arranged by Miss Lutie Stearns, Library Commission, Madison, Wis., and Miss Zona Gale, Portage, Wis. Live questions of current interest will be discussed by representative men and women.

Sunday will be given to the usual double service with a basket dinner between. A cordial welcome will be extended to all.

For detailed program write to either of the above named committee, or, to *Jenkin Lloyd Jones, Tower Hill, Wis.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, AUGUST 21, 1913. NUMBER 25.

SALVATION

Nature hath fixed in each man's life for dower
One root-like gift, one primal energy,
Wherefrom the soul takes growth, as grows a tree,
With sap and fibre, branch and leaf and flower;
But if this seed in its creative hour
Be crushed and stifled, only then the shell
Lifts like a phantom falsely visible,
Wherein is neither growth, nor joy, nor power.
Find thou this germ, and find thou thus thyself,
This one clear meaning of the deathless I,
This bent, this work, this duty—for thereby
God numbers thee, and marks thee for His own:
Careless of hurt, or threat, or praise, or pelf,
Find it and follow it, this, and this alone!

—*Selected.*

Walter Maunder in a little book on "Are the Planets Inhabited?" has come to the conclusion that "probably there is no life within our solar system except upon the earth." Is it too early or too late? The conditions that brought life here must be in the history, past or prospective, of the neighboring planets. It is good to think of a universe charged with life potency and working out destines beginning in atoms and ending in souls. Cells, promise cathedral altars and the building and interpreting spirit they involve.

That was a beautiful and prophetic celebration of the victory of the Street Car men in the terrible labor war carried on in Cincinnati last May. When the final victory came, six thousand roses and carnations and great baskets of other blossoms were carried to upper stories of buildings along the main Street Car way, and at high noon, at a given signal, these fragrant and beautiful blossoms floated gracefully down upon the street car men. The flowers were then gathered up and presented as bouquets and button-hole ornaments to the Street Car Conductors and Motor Men. May all wars prove as bloodless and all triumphs be celebrated as benignly.

The *Congregationalist* for July 24 has devoted an editorial page to answering the question: "What shall we do with the summer Sunday?" It would seem that the needs of the spirit are about the same all the year round, and that the summer Sunday might wisely be spent about as a winter Sunday should be, in search of rest for the body and renewal for the mind, for happily the demands of physiology and of psychology are not antagonistic but harmonious. The body cannot be rested with a restless mind, neither can the spirit be renewed by exciting the nerves or badgering the muscles. That is defective spirituality which suspends the spiritual needs of the soul during some lawless season known as vacation. Better no vacation from work than a vacation from thoughtfulness.

We are glad to extend an item of news which we find in the columns of the *Congregationalist* to the effect that the First Congregational Church of San Francisco, of which the Rev. Charles F. Aked is pastor, has been offered the use of the Jewish Temple Emanuel while their own church is a-building, and we agree with our contemporary that this is one more evidence of a broad and brotherly spirit on the part of both host and guest. It marks another step forward in recognition of that brotherhood of man towards which both churches have been pointing through the centuries. "The incident is prophetic of a time when bitterness or petty interdenominational contentions shall be only matters of tradition, of a time when race prejudice shall be swept away by profound respect for the worthy individual."

President Wilson has outreached his own record of intelligence and non-political sagacity in the appointment of Professor Reinsch of the University of Wisconsin as Minister to China. An eminent authority on Oriental questions, a continuous and tireless student of world politics, a scholar of enviable reputation, a man of the schools through and through, why should he not be the man to send to China in these critical times? He is charged with the delicate task of representing the good will of one republic to a struggling baby republic. But politically, Professor Reinsch has no affiliation, influence or "pull" to offer in return for the honor. He has no political "machine" to contribute and no "barrel" to open. Surely President Wilson has done himself great honor in this appointment and we believe that the Wisconsin Professor will justify the confidence of the President and the expectations of his many friends.

The *Congregationalist* thus summarizes Dr. George H. Gilbert's revision of his own estimate of Jesus. Fifteen years ago his "Student's Life of Jesus" cost him his position as professor in the Chicago Theological Seminary, although it has remained, we are told by his reviewer, as an authorized textbook of the Y. M. C. A. In his last book recently out, entitled "Jesus,"

the professor has shortened the public ministry of Jesus. He "finds the authentic sayings of Jesus to have been of simpler character than the later forms with which they were clothed; that Jesus' ideas for his people are wholly religious; that he explicitly classed himself with the prophets, spoke of himself as a teacher" and that "we are not warranted in infering that in the sphere of character, Jesus made an absolute separation between himself and others, though he believed himself to be the Messiah." The Dr. dismisses the miracles as doubly improbable.

A Last Year's Bird Nest

A last year's bird nest was a beautiful and useful contrivance, a magnificent achievement, it contained marvelous eggs, packed with potentialities, which in due time developed into things of beauty with wings which bore them away to sing in the tree tops, later to build other nests, which would hold other potentialities and grow more birds. But this old nest is but a reminiscence of life, a relic of what was once useful, a thing outgrown; still a specimen for the Museum, but never again to be a present utility, the home of a living thing, the receptacle of future possibilities.

This is just what the far famed, much vaunted "Monroe Doctrine" has come to be in American politics. Once it represented prophetic statesmanship, it contained a vital principle in international politics, a thing of life and potency, something to be proud of, to be defended. But the time has gone by when the Monroe Doctrine represents any vital principle, or living issue in international statesmanship. The Western Hemisphere has fostered democracies that are able to take care of themselves. The great South American continent no longer needs, if it ever did, the "big brother" guardianship of the United States; and the principle of representative government, the principle of democracy, is no longer the peculiar claim of the Americans. The United States may well go to school to Europe, and Australaisia, if not to some sections of Africa, and that favored home of conservatism, Asia itself, to take lessons in constitutional government, in democratic statesmanship.

Since the days of President Monroe, the republics of France, Switzerland and China, to say nothing of the progressive constitutional governments perfected in Canada, Australia, Norway, and most of all England and Germany, have taken down the American fence, rendered silly the American boast, and shamed the thoughtful citizens of the United States out of their conceit.

The time has come for a frank recognition of this fact. The "sacred shibboleth" that has been mouthed with such reverence by political orators needs to be exploded. A little common-sense and frank speech will dispel the illusion, and at last a man has risen who dares to call the Monroe Doctrine "an obsolete shibboleth" and to justify the phrase by learned exposition. Hiram Bingham, Ph. D., Professor of Latin American History, and Curator of the Collection of Latin-America, at Yale, "an archeologist of note, a man brought up in sympathetic association with different races of men, and whose great work in exploration has made him especially familiar with the people of the South American Continent and with their point of view," has lifted this subject into the sunlight, and discussed it with academic clearness in an article both learned and convincing, published in the *Atlantic Monthly* for June of this year. Perhaps it took great courage on the part of William Kent, Representative from California in the Lower House of Congress, to rise in his place in the national Legislature and secure the injection of this interesting address into the Records, thereby giving it the wide circulation given to such proceedings, and compelling the Senators and Representatives of the present Congress to take note of, perchance to study, what busy politicians and over-worked legislators would be in great danger of over-looking.

Mr. Kent in addition to securing the publication of this remarkable essay of Professor Bingham in pamphlet form, for free distribution by the members, accompanied the document with a letter to each member of Congress, in which he says:

> At this time of strain and stress, whether you agree with the author or not, you will surely be interested in his lucid exposition of his views of the matter discussed.
>
> I fear that we are altogether too prone to talk about National duties and National honor in careless terms. We cannot afford to set up controverted doctrines to be needlessly fought over. Many a man entitled to life will lose it if we heedlessly and unnecessarily adopt or uphold theories and policies that others feel justified in resenting.

Mr. Kent has put the case none too strongly. We take great pleasure in urging this entire address upon the attention of our readers. It is time that the United States ceased to make itself silly in the eyes of the intelligent, the round world over, by marching up and down the parade ground of the world as the sole guardian and exceptional representative of democracy. The sooner the mustiness of this last year's birds nest in American politics is recognized, the better it will be for the United States and the democracy which it inadequately represents. Pending the perusal of the entire document, which probably can be secured for the asking by addressing the Hon. William Kent, House of Representatives, Washington, D. C., we make room for a few extracts containing some of the points made. Professor Bingham admits that—

> In 1823 President James Monroe, acting under the influence of his able Secretary of State, John Quincy Adams, enunciated a doctrine which has been the most universally accepted foreign policy that we have ever had. No one questions the fact that the enunciation of this policy of "America for Americans," and our firm adherence to it for so many years has had a very decided effect upon the history of the Western Hemisphere.

He recalls the time when—

Ambitious Eureopean monarchs would have liked nothing better than to help themselves to poorly defended territory in what is now termed Latin America. When the doctrine was originated the Holy Alliance in Europe was contemplating the overthrow of republican government in Spain, and unquestionably looked with extreme aversion at the new republics in South and Central America, whose independence we were hastily recognizing. Russia was reaching out beyond Alaska. The firm declaration of this policy of exclusion, backed up by England's attitude toward the Holy Alliance, undoubtedly operated to give the American republics sufficient breathing space to enable them to get on their feet and begin the difficult process of working out their own salvation, a process which was rendered all the more difficult by reason of *Hispanic racial tendencies, of centuries of autocratic colonial government, and of geographical conditions which made transportation and social intercourse extremely arduous.*

Things have changed since 1823, but the Monroe Doctrine remains as a fetish, too sacred for American statesmen to look behind. This doctrine,—as is the case with all superstitions,—once elastic and prophetic has become stationary and dogmatic. Our politicians need to go to school, to study geography. Says the Professor:

When Mr. Olney, Secretary of State under Cleveland, gave "geographical proximity" as one of the reasons for this pan-American alliance, he overlooked the fact that the largest cities of South America are geographically nearer to Spain and Portugal than to New York and New England. He failed to consider that the rich east coast of South America is no farther from Europe than it is from Florida, and that so far as the west coast is concerned, it actually takes longer to travel from Valparaiso, the chief South American west coast port, to San Francisco, the chief North American west coast port, than it does to go from Valparaiso to London. Peru is as far from Puget Sound as it is from Labrador.

Most of our statesmen studied geography when they were in the grammar school and have rarely looked at a world atlas since. In other words, we began the new development of the Monroe doctrine with a false idea of the geographical basis of the pan-American alliance.

Furthermore, the new Monroe doctrine was established on another false idea, the existence of "natural sympathy" between South and North America. As a matter of fact, instances might easily be multiplied to show that our South American neighbors have far more natural sympathy for, and regard themselves as much more nearly akin to, the Latin races of Europe than to the cosmopolitan people of the United States.

How Spain feels was shown recently in the case of a distinguished Spanish professor who was able to find time to make an extended journey through Latin America, urging pan-Hispanism, but could find no time to make an extended journey through the cities of the United States, although offered lavish hospitality and considerable honoraria. How Brazil feels was seen a few years ago when that country was holding a national exposition in Rio de Janeiro. Each state of that great republic had a building of its own; but no foreign nations were represented except Portugal, the mother country, which had her own building.

From the Latin-American point of view, the continuance of the Monroe doctrine is insulting, and is bound to involve us in serious difficulties with our neighbors. We seem to be blind to actual conditions in the largest and most important parts of Latin America, such as Brazil, Argentina and Chile. We need to arouse the average citizen to study the commercial situation and the recent history of those three republics. Let him ponder on the meaning of Brazil's $100,000,000 balance of trade in her favor. Let him realize the enormous extent of Argentina's recent growth and her ability to supply the world with wheat, corn, beef and mutton. (In 1912 Argentina's exports amounted to $480,000,000, of which $200,000,000 represented wheat and corn and $188,000,000 pastoral products.—The Author.) Let him examine Chile's political and economic stability. Let him ponder whether or not these nations are fit to take care of themselves, and are worthy of being included in an alliance to preserve America for the Americans, if that is worth while, and if there is any danger from Europe. Let him ask himself whether or not the A, B, C powers—that is, the Argentine, Brazilian and Chilean governments—deserve our patronizing, we-will-protect-you-from-Europe attitude.

The fact is we are woefully ignorant of the actual conditions in the leading American republics. To the inhabitants of those countries the very idea of the existence of the Monroe doctrine is not only distasteful but positively insulting. It is leading them on the road toward what is known as the "A B C" policy, a kind of triple alliance between Argentina, Brazil and Chile, with the definite object of opposing the encroachments of the United States. They feel that they must do something to counteract that well-known willingness of the American people to find good and sufficient reasons for interfering and intervening; for example, taking Porto Rico from Spain, for sending armies into Cuba, for handling the customs receipts of Santo Domingo, for taking a strip of territory which (South Americans believe) belongs to the Republic of Colombia, for sending troops into Nicaragua, and for mobilizing an army on the Mexican frontier. (In regard to the later point it may be stated, in passing, that it is not the custom for South American nations to mobilize an army on a neighbor's frontier merely because that country is engaged in civil war or revolution.)

This allusion to the Mexican frontier indicates the timeliness of this discussion. Mr. Kent has injected this article of Professor Bingham into Congressional attention at a critical moment. In more excitable hands and with a less pacific Congress, this country would be promptly precipitated into another foreign war like the lamentable Spanish War which would bring no glory, shed precious blood, burden the nation with more debt, and leave our boasted Democracy in disgrace. The Monroe Doctrine has been grossly violated in the spirit, for President Monroe's theory implied, not only the keeping out of the interlopers on the Western Hemisphere, but the avoidance of interloping on the part of the United States, keeping our republic unspotted from the turmoil of European politics and the demoralizing ambitions of world "Powers."

The Mexican situation is complicated, but it is more exciting than profound. The relation of the United States to Mexico at the present time is too delicate to be settled by the clumsy instrumentality of the military. What is wanted is not the mobilization of troops, that would only make bad matters worse, but the demand is for a new, a finer and more persistent exercise of diplomacy. There is great danger of confusion here. The demand to protect American lives may appear on close analysis to be only a demand to protect American dollars and the foreign capital that has been injected into Mexico by adventurous capitalists of the United States as well as England and Germany, and which has no claim upon the lives of the innocent. The whole situation in this regard is admirably put in Mr. Kent's circular letter to Congress alluded to above. The following sentences should be printed large and posted conspicuously in places which legislators and cabinet officers do frequent. Let the militant "Defenders of American honor" hesitate before they jeopardize the lives of humble and innocent citizens by

sending them where they would not go themselves, or, send their own sons, even though it were to protect their own property.

The lives of American soldiers should not be sacrificed, the people's treasure should not be wasted, in protecting "the property rights" of those of our citizens who, having gone beyond our borders, have "taken a chance" on the laws and conditions of peoples beyond our control.

As one financially interested in Mexico, inasmuch as I would not jeopardize my own life nor the lives of my sons to protect my property, I would be a coward and a murderer if I should send any of my countrymen to death in behalf of that property.

Conditions

See those men who do the rough hard work of the city. How few care how the poor live, crowded together in filthy tenements where there is so much to offend the eye, the ear and the nose, especially the nose! People herded together deteriorate, become degraded. A flock of sheep does not become degraded! These people lose *hope*. The common laboring men cannot save enough to keep themselves in their old age. They know they will become poorer and poorer as they go down the hill of age.

See those people in the splendid autos who get the rents of the tenements! How beautifully those ladies are dressed. Why to get the feathers in their hats, distant lands were ransacked and hundreds of our loveliest song-birds were slaughtered. How those ladies despise the women on the street who sell their beauty for bread. Yet these same unfortunate women are often keeping some needy ones, and sometimes even in their degraded hearts you will find sweet flowers blooming.

It is said that kindness and intelligence are increasing. Societies and bazaars are multiplying. But will the rich, the comfortable people, give away any more than the crumbs? Will they cut away a slice from their loaf? And do our young men and women look at life seriously? Do they love and read the best books? You say, "They should have their pleasures." True, but should their lives be a mad chase for pleasure?

Government, or the State, can do a lot for the common people if we can find men like Abraham Lincoln, who can be trusted to control and guide others. Usually where there is the least money there are the most children. And the State if it is to survive must care for these children. There must be free water, for that means cleanliness. There must be an abundance of good food and warm clothing, for these mean bodily strength. But this will pauperize! Nonsense! Does free education pauperize? And in the poorest and most populous districts, you will find heart and mind hungers; aspirations after something better. There will be the child's love of a flower; there will be something beautiful cherished with an undying devotion. There must be something good, something incorruptible in humanity, even in the lowest, the most degraded! JAMES G. TOWNSEND.

Jamestown, N. Y.

Blessed is he who has not to learn
How the favor of fortune may change and turn,
Whose head is not raised in the high estate
Nor his heart in misfortune made desolate.

—*Nizâmi.*

The World of Print and the World's Work

Address by
HENRY E. LEGLER, *Librarian of Chicago Public Library*
delivered at
ABRAHAM LINCOLN CENTRE, CHICAGO
Sunday August 17, 1913.

Turning for a text to Victor Hugo's stirring epic of Paris, these words may be found in the section for May, in the third chapter thereof:

A Library implies an act of faith
Which generations still in darkness hid
Sign in their night, in witness of the dawn.

When Johann Gutenberg in his secret workshop poured the molten metal into the rough matrices he had cut for separate types, the instrument for the spread of Democracy was created. When earlier Cavaliers and Puritans planted the crude beginnings of free public schools, the forces of Democracy were multiplied. When half a century ago the first meager beginnings of the public library movement were evolved, Democracy was for all time assured. Thus have three great stages, separated by a span of two hundred years from that preceding, marked that world development whose ultimate meaning is not equality of station or possession, but equality of opportunity.

Not without stress and strife have these yet fragmentary results been achieved. Not without travail and difficulties will universal acceptance be accorded in the days to come. But no one may doubt the final outcome which shall crown the struggle of the centuries. The world was old when typography was invented. Less than five centuries have passed since then, and in this interval—but a brief period in the long history of human endeavor—there has been more enlargement of opportunity for the average man and woman than in all the time that went before. Without the instrumentality of the printed page, without the reproductive processes that give to all the world in myriad tongues the thought of all the centuries, slavery, serfdom and feudalism would still shackle the millions not so fortunate as to be born to purple and ermine, and fine linen.

The evolution of the book is therefore the history of the unfoldment of human rights. The chained tome in its medieval prison cell has been supplanted by the handy volume freely sent from the hospitable public library to the homes of the common people. The humblest citizen, today, has at his command books in number and in kind which royal treasuries could not have purchased five hundred years ago. In the sixteenth century it took a flock of sheep to furnish the vellum for one edition of a book, and the product was for the very few; in the twentieth, a forest is felled to supply the paper for an edition, and the output goes to many hundred thousand readers. As books have multiplied, learning has been more widely disseminated. As more people have become educated, the demand for books has increased enormously. The multiplication of books has stimulated the writing of them, and the inevitable result has been a deterioration of quality proportioned to the increase in quantity. In the English language alone, since 1880, 206,905 titles of books printed in the United States, have been listed, and 226,365 in

Great Britain since 1882. Of these 433,270 titles, 84,722 represent novels—36,607 issued in the United Stats and 48,115 in Great Britain. Despite the inclusion of the trivial and the unsound in this vast mass of printed stuff, no one can doubt the magnitude of the service performed in the advancement of human kind. The universities have felt the touch of popular demand, and in this country at least some of them have attempted to respond. Through correspondence courses, short courses, university week conferences, summer schools, local forums, traveling instructors, and other media of extension, many institutions of higher learning have given recognition to the appeal of the masses. Logically with this enlargement of educational opportunity, the amplification of library facilities has kept pace. The libraries have become in a real sense the laboratories of learning. Intended primarily as great storehouses for the accumulation and preservation rather than the use of manuscripts and books, their doors have been opened wide to all farers in search of truth or mental stimulus.

In a report to the English King, Sir William Berkeley wrote as governor of Virginia in 1642: "I thank God there are no free schools nor printing, and I hope we shall not have them these hundred years; for learning has brought disobedience into the world, and printing has divulged them, and libels against the best government. God keep us from both."

Governor Berkeley's sentiments, expressed by him in turgid rhetoric, were held in his day by most men in authority, but that did not prevent the planting of little schoolhouses here and there, and men of much vision and little property bequeathed their possessions for maintaining them. Many a school had its origin in a bequest comprising a few milch kine, a horse or two, or a crop of tobacco; in some instances, slaves. From such beginnings, with such endowments, was evolved three hundred years ago the public system of education which today prodigally promises, though it but niggardly realizes, sixteen years of schooling for every boy and girl in the land.

If the span of years needed for the development of the free library system has been much shorter, the hostile attitude of influential men and the privations that attended pioneer efforts were no less marked. As recently as 1889 the writer of an article in the *North American Review* labeled his attack: "Are public libraries public blessings?" and answered his own question in no uncertain negative. "Not only have the public libraries, as a whole, failed to reach their proper aim of giving the means of education to the people," he protested, "but they have gone aside from their true path to furnish amusement, and that in part of a pernicious character, chiefly to the young." And he added: "I might have mentioned other possible dangers, such as the power of the directors of any library to make it a propaganda of any delusive ism or doctrine subversive of morality, society or government; but I prefer to rest my case here."

And it was somewhat later than this that the pages of the *Century* gave space to correspondence in opposition to the establishment of a public library system for the city of New York.

These were but echoes of earlier antagonisms.

For the documentary material dealing with the beginnings of the library movement, the searcher must delve within the thousand pages of a portly folio volume issued by the British government sixty years ago. If one posseses patience sufficient to read the immense mass of dry evidence compiled by a parliamentary commission and "presented to both houses of Parliament by command of Her Majesty," some interesting facts in library history will be found. A young man of twenty-three, then an underling in the service of the British Museum, afterwards an eminent librarian, was one of the principal witnesses. Edward Edwards had the gift of vision. Half a century before public libraries became the people's universities, as they are today, his prophetic tongue gave utterance to what has since become the keynote of library aims and policies. Badgered by hostile inquisitors, ridiculed by press and politicians, he undeviatingly clung to his views, and he lived to see his prophecy realized.

Great libraries there had been before his day; remarkable as a storehouse of knowledge in printed form was, and is in our day, the institution with which he was associated. But in these rich reference collections intended for the student of research, the element of popular use was lacking. To have suggested the loan of a single book for use outside the four walls of the library would have startled and benumbed everyone in authority—and without authority—from the members of the governing board to librarian, sub-librarians, and messenger boys. This stripling faced the members of Parliament, and without hesitation proclaimed his thesis.

"It is not merely to open the library to persons who, from the engrossing nature of their engagements of business, are at present utterly excluded from it, but it is also that the library may be made a direct agent in some degree in the work of national education. Let not anyone be alarmed lest something very theoretical or very revolutionary should be proposed. I merely suggest that the library should be opened to a class of men quite shut out from it by its present regulations."

Then he added:

"In such a country as this there should be one great national storehouse. But in addition to this, there should be libraries in different quarters on a humbler scale, very freely accessible."

One of the oldest members of Parliament, William Ewart of Liverpool, became intensely interested in the views expressed by young Edwards, and from that day was counted the consistent champion of library privileges for the common people. Largely through his instrumentality, aided by such men as Richard Cobden, John Bright and Joseph Brotherton, Parliament passed an act "for the encouragement of museums." Out of this measure grew the later public libraries' act. This notable step was not accomplished without bitter opposition.

"The next thing we will be asked to do," said one indignant member, "is to furnish people with quoits and peg-tops and footballs at the expense of taxpayers. Soon we will be thinking of introducing the performance of Punch for the amusement of the people."

Events in England influenced similar movements in the United States. In a letter to Edward Everett, in 1851, Mr. George Ticknor gave the first impetus to the establishment of a free public library in Boston—the first in the new world to be maintained permanently by the people for the people.

"I would establish a library which differs from all free libraries yet attempted," he wrote. "I mean one in which any popular books, tending to moral and

intellectual improvement, shall be furnished in such numbers of copies that many persons can be reading the same book at the same time; in short, that not only the best books of all sorts, but the pleasant literature of the day, shall be made accessible to the whole people when they most care for it; that is, when it is new and fresh."

Sixty years after the date of Mr. Ticknor's letter, and chiefly within the last two decades of the period, the public library movement has assumed a place in public education which, relatively, the public school movement attained only after three hundred years of effort. When Thomas Bodley died, in 1613, in all Europe there were but three libraries accessible to the public—the Bodleian, the Angelo Rocca at Rome and the Ambrosian at Milan. In 1841 the Penny Cyclopedia devoted about four inches of a narrow column to the subject of libraries, ancient and modern, and limited its reference to American libraries to one sentence, obtained at second hand from an older contemporary:

"In the United States of America, according to the Encyclopedia Americana, the principal libraries are, or were in 1831, that of Harvard College, containing 36,000 volumes; the Philadelphia Library, containing 27,000; that of the Boston Athenæum, containing 26,000; that of Congress containing 16,000; and that of Charleston, containing 13,000."

It is only since 1867 that the federal government has deemed it worth while to compile library statistics, and the first comprehensive figures were gathered in 1875. It is worth noting that then they embraced all libraries comprising 500 volumes, and that in 1893 no mention is made of collections containing less than a thousand volumes, while the most recent official enumeration makes 5,000 volumes the unit of consideration. From these official figures may be gleaned something of the extraordinary growth of libraries, both numerically and in size. In 1875, including school libraries, there were 2,039 containing a thousand volumes; ten years later there were 4,026; ten years after that 8,000, and at this date there are in this class not less than 12,000, while the recorded number comprising three hundred volumes or more reaches the substantial total of 15,634, and 2,298 of these catalog in excess of 5,000 volumes each.

These figures show phenomenal growth, but even more impressive are the facts that give their full meaning in detail. From a striking compilation issued in Germany by Die Brücke a few weeks ago, together with figures extracted from individual library reports, special summaries derived by means of a questionnaire, supplemented by statistical material gathered by the Bureau of Education, the facts which follow have been deduced: Counting the great libraries of the world, the six continents abutting the seven seas possess 324 libraries whose book collections number in excess of 100,000 volumes each, and of these 79—or approximately one-fourth—are located in the Americas. Of the 79 American libraries 72 are in the United States, including university, public, governmental and miscellaneous institutions, with a combined collection of 19,295,000 volumes. If this statistical inquiry is pursued further, a reason becomes apparent why millions are starved for want of books while other millions seemingly have a surfeit of them. The rural regions, save in a handful of commonwealths whose library commissions or state libraries actively administer traveling libraries, the book supply is practically negligible. Even the hundred of itinerating libraries but meagerly meet the want. All the traveling libraries in all the United States have a total issue annually less than that of any one of twenty municipal systems that can be named. The public library facilities in at least six thousand of the smaller towns are pitifully insufficient and in hundreds of them wholly absent. The movement to supply books to the people was first launched in the rural regions seventy years ago. Indeed the movement for popular education known as the American Lyceum, which forecast the activities of the modern public library just as the mechanics' institutes of Great Britain prepared the soil for them in that country, flourished chiefly in the less thickly settled centers of population. The early district school libraries melted away in New York state and Wisconsin and other states, and the devastated shelves have never been amply renewed. The library commissions are valiantly and energetically endeavoring to supply the want, but their efforts are all too feebly supported by their respective states. In this particular the policy is that which uniformly obtains as to all educational effort. More than 55 per cent of the young poople from 6 to 20 years old—about 17,000,000 of them—live in the country or in towns of less than two thousand inhabitants. According to an official report from which this statement is extracted, there are 5,000 country schools still taught in primitive log houses, uncomfortable, unsuitable, unventilated, unsanitary, illy equipped, poorly lighted, imperfectly heated—boys and girls in all stages of advancement receiving instruction from one teacher of very low grade. It is plain why, in the summing up of this report, "illiteracy in rural territory is twice as great as in urban territory, notwithstanding that thousands of illiterate immigrants are crowded in the great manufacturing and industrial centers. The illiteracy among native born children of native parentage is more than three times as great as among native children of foreign parentage, largely on account of the lack of opportunities for education in rural America." In Indian legend Nokomis, the earth, symbolizes the strength of motherhood; it may yet chance that the classic myth of the hero who gained his strength because he kissed the earth may be fully understood in America only when the people learn that they will remain strong, as Mr. Münsterberg has put it, "only by returning with every generation to the soil."

If the states have proved recreant to duty in this particular, the municipalities have shown an increasing conception of educational values. The figures make an imposing statistical array. In the United States there are 1,222 incorporated places of 5,000 or more inhabitants, and their libraries house 90,000,000 volumes, with a total yearly use averaging 110,000,000 issues. Four million volumes a year are added to their shelves, and collectively they derive an income of $20,000,000. Their paramount endowments, which it must be regretfully said but 600 of them share, now aggregate $40,000,000. Nearly all of these libraries occupy buildings of their own, Mr. Andrew Carnegie having supplied approximately $42,226,338 for the purpose in the United States, and the balance of the $100,000,000 represented in buildings having been donated by local benefactors or raised by taxation.

The population of these 1,222 places is 38,758,584,

considerably less than half that of the entire United States. Their book possessions, on the other hand, are nine times as great as those in the rest of the country; the circulation of the books nearly twelve times in volume. Closer analysis of these figures enforces still more strongly the actual concentration of the available book supply. The hundred largest cities of the United States, varying in size from a minimum of 53,684 to a maximum of 4,766,883, possess in the aggregate more books than all the rest of the country together, and represent the bulk of the trained professional service rendered. The great majority of the 3,000 graduates whom the library schools have sent into service since the first class was organized in 1887, are in these libraries and in the university libraries. Forty per cent of the books circulated are issued to the dwellers in these one hundred cities, and in fifteen of them the stupendous total of 30,000,834 issues for home reading was recorded last year. Without such analysis as this, the statistical totals would be misleading. The concentration of resources and of trained service in large centers of population, comparatively few in number, makes evident the underlying cause for the modern trend of library development. A further study of conditions in these human hives justifies the specialized forms of service which have become a marked factor in library extension within a decade. With increased resources, with vastly improved internal machinery, with enlarged conception of opportunity for useful service, have come greater liberality of rules and ever widening circles of activity, until today no individual and no group of individuals, remains outside the radius of library influence. If this awakened zeal has spurred to efforts that seem outside the legitimate sphere of library work, no undue concern need be felt. Neither the genius or enthusiasm of the individual nor the enterprise of a group of individuals will ever be permitted to go too rapidly or too far; the world's natural conservatism and inherited unbelief stand ever ready to retard or prevent.

Specialization has been incorporated into library administration chiefly to give expeditious and thorough aid to seekers of information touching a wide variety of interests—business men, legislators, craftsmen, special investigators and students of every sort. This added duty has not diminished its initial function to make available the literature of all time, nor to satisfy those who go to books for the pure joy of reading. The recreative service of the library is as important as the educative, or the informative. For the great mass of people the problem has been the problem of toil long and uniterrupted. The successful struggle of the unions to restrict the hours of labor has developed another problem almost as serious —the problem of leisure. Interwoven with this acute problem is another which subdivision of labor has introduced into modern industrial occupations—the terrible fatigue which results from a monotonous repetition of the same process hour after hour, day after day, week after week. Such blind concentration in the making up of but one piece of a machine, or a garment, or a watch, or any other article of mechanism, without knowledge of its relationship to the rest, soon wears the human worker out. There must be an outlet of play, of fun, or recreation. The librarian need not feel apologetic to the public because perchance his circulation statistics show that 70 per cent of it is classed as fiction. If he wishes to reduce this percentage to 69 or 58 or 67, let him do it not by discouraging the reading of novels, but by stimulating the use of books in other classes of literature. But well does he merit his own sense of humiliation of the critics if he needs must feel ashamed of the kind of novels that he puts upon his shelves. To quote a fellow librarian who expresses admirably the value of such literature:

"A good story has created many an oasis in many an otherwise arid life. Many-sidedness of interest makes for good morals, and millions of our fellows step through the pages of a story book into a broader world than their nature and their circumstances ever permit them to visit. If anything is to stay the narrowing and hardening process which specialization of learning, specialization of inquiry and of industry and swift accumulation of wealth are setting up among us, it is a return to romance, poetry, imagination, fancy, and the general culture we are now taught to despise. Of all these the novel is a part; rather, in the novel are all of these. But a race may surely find springing up in itself a fresh love of romance, in the high sense of that word, which can keep it active, hopeful, ardent, progressive. Perhaps the novel is to be, in the next decades, part of the outward manifestation of a new birth of this love of breadth and happiness."

Many of the factory workers are young men and young women whose starved imaginations seek an outlet that will not be denied. In lieu of wholesome recreation and material they will find "clues to life's perplexities" in salacious plays, in cheap vaudeville performances, in the suggestive pages of railway literature, in other ways that make for a lowering of moral tone. The recreation that craves amusement of any sort is manifest in the nightly crowded stalls of the cheap theaters. Eight million spectators view every picture film that is manufactured. It is estimated that one-sixth of the entire population of New York City and of Chicago attends the theaters on any Sunday of the year. One Sunday evening at the instance of Miss Jane Addams an investigation was made of 466 theaters in the latter city, and it was discovered that in the majority of them the leading theme was revenge; the lover following his rival; the outraged husband seeking his wife's betrayer; or the wiping out by death of a blot on a hitherto unstained honor. And of course these influences extend to the children, who are always the most ardent and responsive of audiences. There is grave danger that the race will develop a ragtime disposition, a moving picture habit and a comic supplement mind.

It is perhaps too early to point to the specialized attention which libraries have given to the needs of young people as a distinct contribution to society. Another generation must come before material evidence for good or ill becomes apparent. That the work is well worth the thought bestowed, whether present methods survive or are modified,, may not be gainsaid. The derelicts of humanity are the wrecks who knew no guiding light. The reformatories and the workhouses, the penal institutions generally and the charitable ones principally, are not merely a burden upon society, but a reproach for duty unperformed. Society is at last beginning to realize that it is better to perfect machinery of production than to mend the imperfect product; that to dispense charity may ameliorate individual suffering, but does not prevent recurrence. And so more attention is being given prevention than cure.

(To be continued)

The Gettysburg Re-union

Despite the pathos which naturally surrounds a great muster where no man is under sixty years of age, the accounts of the re-union at Gettysburg during the first days of July, make pleasant reading. It has been aptly termed the Great Reconciliation. The gray and the blue of the most terrible battles of modern history, the best of public opinion on both sides agreeing that the victorious cause was just. There have been many other battles where time has shown both sides that they were merely dupes of unworthy interests, petty jealousies.

One hears little of the women veterans at this re-union, their numbers were very small. They had no lines of tents or crowded caravansaries. The papers estimated that there were present 50,000 men who had worn the blue or the gray. Had these men no mothers, sisters, sweethearts, who bravely sent them forth to slaughter? The mothers no doubt have gone, but the sisters and sweethearts, are there none living?—surely 50,000 men are not bereft of sisters and wives, or the business of being a woman would indeed seem to be more deadly than war.

The women simply were not there. It was a male re-union. And that was as it should be. War is a man's business entirely, one has to travel no farther than a standard biology to learn that, and it has long been a favorite contention of anti-suffragists that women should not vote because they would not be fitted to go to war. This contention has not been placed on the ground that because women bear armies they are too sacred to bear arms but rather that as mere bearers of armies they are unfit for the superlative glory of carrying a gun to annihilate them.

It is not too futuristic a dream to conceive of a society in another fifty years where the advocacy of war as a means of settling a difference of opinion will be considered sufficient grounds for disfranchising a citizen while she or he is sent to a capable alienist for necessary repairs. —*Stella M. Franklin.*

Life and Labor for August, 1913.

BROTHERHOOD

Not to be different, Lord,
I ask, from those that fare
Beside me on life's way,
But that my spirit shall accord
With their great purpose; that my share
Wholly I may fulfill,
In thought and will;
And that the simple creed
Of all men's right
Within Thy sight,
I may affirm
By word and deed.

O save me from the blame
Of those who have forgot
Their brotherhood, and boast
Of worth ancestral, and feel shame
For such as bear the common lot.
Make me, dear God, to see,
If aught through me
Find favor in Thy ken,
'Tis but in part
The grace Thy Heart
Pours richly on
My fellow men.

In Harper's Bazar. —*John D. Barry.*

Helps to High Lining

SUN.—One must be more than a guide post; that, points the way but never goes.

MON.—Let us make ourselves a part of the permanent good of things, a portion of the eternal order. Then because that lives we may live also.

TUES.—The nearer we get to God the nearer we can get to each other.

WED.—There is no joy anywhere equal to that of helping a person to find his way and helping him to live.

THURS.—God is alive now, and talking now, and leading now, and loving now, and helping now.

FRI.—How much of the beauty and joy of life is made up of memories.

SAT.—Let us remember that equal justice is the basis of all good government.

—*Minot J. Savage.*

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XXIV.

THE HEXATEUCH. No. 11.

TEXT: *"Hear, O Israel, Jehovah our God is one Jehovah: And thou shalt love Jehovah thy God with all thine heart and with all thy soul and with all thy might."* DEUT. 6:4-5.

In this lesson we will try to get a conception of the contents of the Hexateuch, the six-fold word which represents a piece of literature that in its present shape came into existence perhaps not earlier than the third century, B. C., though the chief parts of it were compiled during the period of time between the sixth and fourth centuries.

Bishop Colenso, the scholarly Episcopal Bishop of the early 70s, made a reputation for himself in his academic days as a mathematician, compiling a text-book which was, for many years, the standard arithmetic in the lower grade schools in England. After taking orders he was stationed as a missionary bishop at Natal, Africa. While translating the Pentateuch into Zulu, startled by a question asked by one of his native pupils concerning the statistics of Exodus and Numbers, the Bishop began to study at first hand into the mathematics of the Book of the Law, which he had been teaching was the infallible Word, given by Moses through the chosen people of the Lord. From his statement of the result of his researches there arose such a tremendous conflict of feeling in the English church that it was torn almost into fragments; but Colenso's deductions then represented the methods, and in a measure the conclusions, which are now the accepted teaching of the Established Church. The Bishop's scholarship led him into trouble, though his life was acknowledged as noble and his influence upon the poor black man of Africa most notable.

GENESIS, gives the account of the creation of the world and the human family, the Deluge and the beginning again through Noah, down to the Egyptian expedition. This is purely folk-lore, tradition, grandmother stories. If there was a King Arthur, if there was a Helen, a Romulus and Remus, there may have

been an Isaac and Jacob. You can save them as individuals if you can save the cultural-heroes of primitive literature. The pre-diluvian stories of the Bible represent the prehistoric lore of a simple primitive people. We do not want to underestimate the spiritual value of the folk-lore of Hebrew history any more than of Rome, Greece, or our Celtic forebears.

EXODUS, contains the traditional account of a hypothetical discipline of an uncivilized people, being brought out of an alleged bondage after alleged wanderings through a wilderness; the knowledge of its traditional character does not spoil the book, but in a rational way saves it for you. It is a fanciful account of the discipline by which a people were brought out of a crude, barbaric, tribal existence of slave life into the possibilities of a nation. The book contains some wise regulations and many impossible ones.

LEVITICUS, contains more laws and regulations; a mingling of tender, sweet, permanent morality with a lot of impossible, unnecessary and sometimes very cruel and drastic laws, which were possibly never enforced and have been outgrown a long, long time. In this book we find developed the Passover, the Feast days and sacrificial schemes for appeasing the wrath of God when it was a matter of bulls, goats, etc., as victims,—in the generally accepted interpretation of the New Testament this idea reaches the one adequate, consummate expression in the sacrifice of the Divine Son, who met the demand of outraged law once and for all. The Jews ought to be a little patient with the Christian claim of the Atonement when they know it is a child of their own nursing, the fruitage of their own planting. And Christians ought to be very tender of Jewish superstitions because they themselves hug to their hearts the thought of an atoning Lamb.

There is a philosophical, religious, as well as chronological connection, between the Passover Feast and our Easter. Both are Spring Festivals, both come from the same native root. A Spring Festival runs through all old religions.

NUMBERS, is largely a book of statistics.

In the story of Jeremiah and the good King Hezekiah we came upon the narrative of the appearance of a manuscript forming the foundation of the book we call DEUTERONOMY. Moulton calls Deuteronomy the Book of Oratory. It alleges to be three great speeches delivered by the great Law-Giver. The setting is very dramatic. Moses has his people drawn up before him in a vast multitude and in three great addresses, each of which would probably take three or four hours to deliver, he speaks to them his last words. In the first address he reviews all their history, he reminds them of what they have passed through. In the second, he reviews the laws and regulations which he has given, tells in high fashion the same thing all over again,—and the third, is a tender, pathetic, but altogether manly leave-taking. It is Moses' good-bye! As actual history this book is absolutely impossible, but it is a brilliant piece of writing and a store-house of ethical and spiritual suggestions.

Note the contrasts in Deuteronomy: in Chapter 22, 6-7, are most tender and thoughtful provisions for the protection of a bird's nest, such as would delight an Audubon society, but a little farther on is the command for the most cruel punishment of a woman who violates her chastity.

JOSHUA, is a book of bloodshed, war and violence, though there is more in it than that. Archeologically it is interesting. The story of the capture of Jericho is a classic—the most humane siege in history. But the conquerors did not live up to that benignant event, because if we believe Joshua, they at once indulged in wholesale slaughter. When we study the book of Judges we will find that what was accomplished, according to Joshua, in a rapid succession of victories, was really accomplished only through the struggle of generations.

We have studied an outline sketch of the Hexateuch which contains the first and earliest and also the most authoritative history which the Jews have of their career, beginning with Adam and ending with the death of Joshua. The laws in it are such a jumble of regulations as might be expected in the primitive stages of a developing civilization. Animal sacrifice, for instance, is the survival of human sacrifice, the vanishing of the latter is illustrated in the story of Abraham, Isaac and the lamb.

Whoever edited this book as we now have it, had before him three, four or five documents of great importance, practically the substance of it. The editors meant only to weave these documents into one available text-book, scripture adequate for devotional and ethical purposes. Perhaps the oldest document in the Hexateuch is the fragmentary account of creation in which the word for God is *Jahveh*, and which is thought to have taken shape in the ninth century B. C.

The only words of God we have are those that have come through the thoughts of men.

QUESTIONS.

1. Of what does Genesis treat?
2. What portion of the stories it contains is credible?
3. Why is the next book called Exodus? State briefly its contents.
4. Are the Levitical laws suitable for use today?
5. Of what does Deuteronomy consist?
6. What stories do you consider the best in the Hexateuch?
7. What laws do you find there?
8. What was evidently the idea of the early editors?

THE VOYAGE.

Blow, summer breezes, blow lightly, blow joyfully;
Swing, elm-tree branches, swing high and swing low;
Myra and Mildred are sailing so merrily
Off to the land where the happy dreams grow.

Myra's the captain to sail the ship steadily,
Mildred's the lookout, who's standing close by,
Watching for danger ahead, oh, so warily;
Dolly's the passenger, mounted on high.

Yonder they see, with its shores gleaming mistily,
Turrets and towers of the Land of Fair Dreams;
Gardens where roses and lilies are sugarplums
Frosted with honey and silver moonbeams.

There in the woods, where the fairies trip daintily,
Gayly they'll dine with the Man-in-the-Moon;
Play with Miss Mary, who, sometimes, contrarily,
Wilfuly frolics the whole afternoon.

Then in the twilight, with eyes drooping wearily,
Homeward, at last, from that far golden gate,
Soft summer breezes will pilot them tenderly,
Safe to the harbor where mother's arms wait.

Blow, summer breezes, blow lightly, blow joyfully;
Swing, elm-tree branches, swing high and swing low;
Myra and Mildred are sailing so merrily
Off to the land where the happy dreams grow.

In The Continent. —*Kathryn C. Wheeler.*

Correspondence

A FURTHER WORD CONCERNING ROGER WILLIAMS.

The following personal letter to the Editor contains so much interesting information concerning Roger Williams and coming as it does from so close a student of history, we can not withhold it from the readers of UNITY, so we publish it entire.—EDITOR.

Dear Mr. Jones:

I have just been reading with great satisfaction your sermon on Roger Williams, published in the last UNITY. Its appreciation of Williams is so warm and so true that I am passing it on to Oscar Straus, whom I know. I wonder whether you know that it was Mr. Straus who placed the tablet in honor of Williams upon the walls of the Charter House. I gave an address on Williams in a series of addresses which I gave at our South Congregational Church last winter on the Founders of New England,—taking Brewster, Winthrop and Thomas Hooker as the other three. You speak of the clergyman chosen to dispute with Williams at the final hearing as "a Rev. Mr. Hooker." This was really Thomas Hooker. It is a singular piece of irony that these two men, the founders of the two democratic colonies, should at that critical juncture appear pitted against each other. I am mailing you a copy of a recent address of mine on Hooker, in which I have commented upon this.

With reference to your word about the lack of adequate appreciation and honor for Williams, you will be interested to know that when the people of Geneva, at their celebration, in 1909, of the fourth centennial of the birth of Calvin, perfected their plan for a great monument illustrating the influence of Calvin and the forces proceeding from Geneva upon human history, making Calvin, Beza and Farel the central figures of the group, and typifying by illustrious representatives of the various countries which were so largely shaped by Calvinism in that great epoch the widespread Genevan impulse—as they chose William the Silent to represent Holland, Coligny for France, Knox for Scotland, and Cromwell for England, they chose the statue of Roger Williams for the United States, as best typifying that dynamic power of Calvinism or Puritanism which was ever pushing it beyond itself to larger and more vital freedom. It was interesting and inspiring indeed to hear Borgeaud and the other Genevan scholars justify this choice rather than the choice of Winthrop, or some other who perhaps more accurately represented the general spirit, of the period in which they lived.

Some years ago Mrs. Mead and I made a pilgrimage to the old parish of Oates in Essex, where Roger Williams lived as, I think, a chaplain with the Masham family during the brief period between his leaving the university and his coming to New England. The old Masham place has gone, but it was not difficult to identify its site. A double interest attaches to the parish, because here, with a later generation of the same Masham family, lived for many years John Locke. In this parish of Oates he died, and in the old churchyard he rests, with a memorial stone above his grave, where we read the inscription. Significant indeed was the conjunction which thus brought into the same little old Essex parish the first prophet of soul liberty to our English race and him who was destined by and by so to state the doctrine of toleration as to secure the writing of it into English law. I wish that many of our American friends might pilgrimage as we did to the Charter House, to Cambridge, and to Oates, and I wish that many of them might read this noble sermon of yours upon the Father of Religious Liberty in America. Yours truly,

EDWIN D. MEAD.

40 *Mt. Vernon Street, Boston, Mass., July* 8, 1913.

The Study Table

Summer Reading

I have found nothing better this summer for veranda reading than *Doubleday, Page & Company's Garden Magazine.* Of course everybody knows *Country Life in America,* and I suppose everybody enjoys it who can afford it. The *Garden Magazine* is much like it, but with a twang of simplicity and familiarity with the dirt. It takes you into the garden and sets you at work, and although its first aim is to beautify, it is a very practical magazine. You had better get it to take up to Tower Hill.

I have spent a good deal of time this summer reading the articles in *The New International Year Book.* I like this volume very much, quite as much as I dislike ordinary cyclopedia reading. In other words, it is a good book to get into the shade with in summer. Just a little too big to carry off for vacation. You remember it is published by *Dodd, Mead & Co.,* of New York.

It is several years since I got from the *Macmillan Company* a Collection of American Letters, entitled *"The Friendly Craft."* There is reading enough in this little volume to delight a whole summer. Then you can pick it up again next year, and read it over. It brings you into the closest intimacy with our noblest and best authors and citizens. Here are letters from Emerson and Lowell and Irving and Story and Thoreau and Longfellow and Hawthorne and John Winthrop and George Bancroft, and one or two that are readable from General Grant, and something fine from Phillips Brooks, and from Aaron Burr and Thomas Jefferson—what is the use of naming more? Get it and feast. E. P. POWELL

VALUE OF A LAUGH

The value of a good-natured laugh may be rated low by some people; but many writers have attested its worth in no measured terms.

It is not surprising that Charles Lamb should have said, "A laugh is worth a hundred groans in any market;" but from the lips of the somber Carlyle one is scarcely prepared to hear, "No man who has once heartily and wholly laughed can be altogether or irreclaimably bad."

It was Douglas Jerrold who boldly stated that, "What was talked of as the golden chain of Jove was nothing more than a succession of laughs, a chromatic scale of merriment reaching from earth to Olympus."

"I am persuaded," wrote Laurence Sterne, "that every time a man smiles—but much more so when he laughs—it adds something to his fragment of life."

Last of all may be cited the verdict of Oliver Wendell Holmes, given with his own inimitable humor, "The riotous tumult of a laugh, I take it, is the mob law of the features, and Propriety the magistrate who reads the riot act."—*Exchange.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

MILITARISM AS IT IS

The *Ottawa Evening Citizen* prints the following from the *London Citizen* under the above caption:

"Saturday's debate in the German Reichstag on the military expansion scheme was marked by a succession of heated scenes embittered by certain ferocious sentences passed upon reservists at Erfurt. If there is any lingering doubt about the true nature of militarism this Erfurt incident ought to dispel it. There appears to have been a tavern disturbance among reservists called up for drill duty. It was a trivial affair, but seven of the men, all of them Socialists, were arrested, charged with the offense of rebellious assembly. Three were sentenced by a court-martial to long terms of penal servitude. Now there can be no doubt whatever that this cold-blooded brutality was a punishment, not for a mere tavern argument, but for opinions which men who compose German courts-martial detest and dread. These three unfortunate reservists are workmen. Their families are deprived of bread-winners and thrown upon the world. While the charge itself was preposterous, the sentences were wicked. Men who could so far abuse a responsible position as to impose such sentences are beneath contempt. As an evidence of the state of feeling in Germany this episode is instructive. What becomes of the Imperial Chancellor's frothy talk about the honor and safety of the Fatherland depending upon the new army scheme when the so-called governing classes treat the people of Germany themselves as the foes most to be feared? Such is the bitter Dead Sea fruit of the absurdly overrated barracking system."

A QUARTETTE OF CHILDREN'S FRIENDS

Selected by Recent Legislation.

Massachusetts, New York, Ohio and Wisconsin have now the best child labor laws in the country. In these four states, nearly all the provisions of the National Child Labor Committee's Uniform Child Labor Law have been enacted and each of them has in one point or another established a higher standard.

Ohio has just set a general fifteen-year age limit for boys and a sixteen-year age limit for girls. New York has included a clause regulating agricultural labor. Massachusetts is the first to require employment certificates for all workers under twenty-one and Wisconsin forbids newspaper selling and other street trades for girls under eighteen.

These are not the only states in which the provisions of the Uniform Child Labor Law that most seriously affect industry are in force. Thus fifteen states and the District of Columbia have now the eight-hour day for workers under sixteen; thirty-two states and the District of Columbia forbid night work under sixteen; and thirty-nine states and the District have a general fourteen-year limit below which children may not be employed in industry.

HELP PALESTINE

An agricultural colony in Palestine has just applied to the United States Forest Service for help in planting trees to bind the drifting sands of the Mediterranean. The colony is near Jaffa, or Yafa, the ancient Joppa of the Bible, and there is being developed in connection with it a seaside resort, with hotel, villas, bath houses, and gardens.

The experts of the service point out that the reclamation of sand dunes is not a serious problem in the eastern United States because the prevailing winds are from the land and the sand is blown into the sea. On the west coast the situation is more serious. The most notable example of reclaimed sand areas there is furnished by Golden Gate Park, San Francisco, where grasses, acacias, and, later, trees and shrubs have converted sand wastes into pleasure grounds of great beauty.

The attention of the Palestine colony is called to the wonderful reclamation of the Landes, France, where a wealth-producing forest of maritime pine, the source of the French turpentine, has been grown to take the place of shifting dunes. The American foresters also give the address of the French seedsman who furnished this government with the maritime pine seed which has been used in planting experiments on the Florida national forest, near the Gulf coast.—Forest Service.

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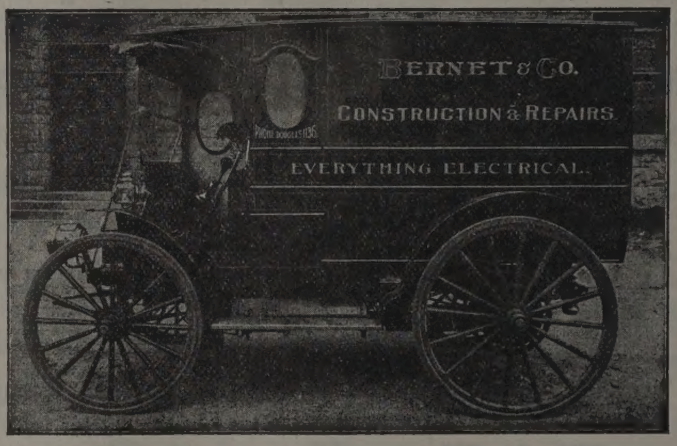

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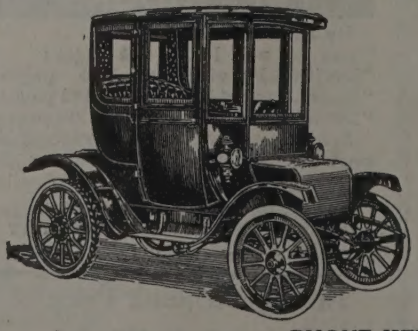

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